

# LATTER DAY SAINTS

# SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, JANUARY 27, 1900.

No. 9.

## RESOLVE.

Ella Wheeler Wilcox.  
Build on resolve, and not upon regret.  
The structure of thy future. Do not grope  
Among the shadows of old sins, hut let  
Thine own soul's light shine on the path  
of hope  
And dissipate the darkness. Waste no tears  
Upon the blotted record of the years.  
But turn the leaf, and smile, oh, smile, to  
see  
The fair white pages that remain for thee.  
Prate not of thy repentance. But believe  
The spark divine dwells in thee; let it  
grow.  
That which the upreaching spirit can  
achieve  
The grand and all creative forces know;  
They will assist and strengthen as the  
light  
Lifts up the acorn to the oak tree's height.  
Thou hast hut to resolve, and lo! God's  
whole  
Great universe shall fortify thy soul.

## OUR CONFERENCE PRESIDENTS.

The subject of this sketch—Elder David H. Elton—was born at Worcester, England, Jan. 12th, 1877. He is the seventh son and tenth child of John and Isabella Elton. His father was converted and baptized by the late President Wilford Woodruff upon the occasion of his wonderful mission among, and his universal conversion of John Benbow and the United Brethren at Herefordshire, England, in the year 1840.

In May, 1880, the good parent died, leaving the mother a widow with twelve children. She struggled on, faithful and true to the Gospel, amid the adverse powers of a scornful, frowning world. Her honesty and stability in the van of truth won for her the respect and confidence of all her associates; and oftentimes, when asked why she did not relinquish her faith in what the world erroneously calls "Mormonism," she would invariably reply with emphasis and earnestness: "Do you think I would give up the light of the sun for the dwindling of the rushlight? or the cream of religion for the skim-milk of sectarianism?" The spirit of gathering with the Saints had long rested upon her, and she was exceedingly desirous of joining the body of the Church in the vales of the far west. Having sent three sons ahead, the good mother, with the two youngest boys (the junior being the subject of our sketch), left Liverpool on the 2d of August, 1890, for Salt Lake City, arriving

at their destination on the 20th of the same month. Here our brother engaged his services, first as a cash boy, second as a water carrier upon the joint city and county building, and lastly as an apprentice to learn the trade of stone cutting.

He graduated from the public schools of Salt Lake City and attended the High School for about six months. This brief sojourn in the class room constitutes the whole of his scholastic education.

In December of 1897 Elder Elton received a call from the Prophet of God to perform a mission unto the Lord, and



ELDER DAVID H. ELTON  
President of the Chattanooga Conference.

on the 21st of March of the following year he reported at Chattanooga for duty, was assigned to labor in the Florida Conference, where he remained for only five months, at the expiration of which time he was transferred to North Carolina on account of a severe attack of typhoid malaria fever.

In April, 1899, at the North Carolina Conference, Elder Elton was informed by President Rich that his services were required in the Chattanooga Conference, then temporarily organized with Presi-

dent L. R. Anderson at the head. He obeyed and arrived at Chattanooga on April 22d. When the Conference was duly organized in May, and Elder Christo Hyldahl appointed to preside, Elder Elton was chosen to act as his first counsellor. He held this position until Conference convened in Chattanooga on Dec. 16th and 17th, 1899, when President Hyldahl was honorably released to engage in other duties, and Elder Elton chosen to succeed him in presiding over the Conference. At a later date he called to his assistance as counsellors Elders Jeddie Stokes and R. W. Smith. The appointment of Elder Elton as President of the Chattanooga Conference was in fulfillment of a prediction made concerning him before he left Salt Lake City, and it will be seen from a perusal of the above that he has traversed over a large tract of territory, and in many states, in order that this prediction might come to pass.

Elder Elton is a ready thinker, apt and most interesting in conversation, a fluent speaker, and an energetic worker. His clear and simple way of explaining the Gospel makes him a very successful worker. He commands the respect of all his acquaintances and the love and confidence of his companions—those who know him best love him most.

He has the assurance of the united efforts of his co-laborers in this Conference, and surrounded as he is with men who love and respect him, both as a man and also as a faithful servant of God, it is expected that the work over which he is called to preside will maintain the high standing it gained under the management of his predecessors.

## History of the Southern States Mission.

(Continued from page 57.)

December, 1894—

This month begins under favorable auspices. Generally speaking, the Elders are being courteously received. What opposition they are encountering is of a "wordy" rather than a violent nature. A company of Elders arrived on the 9th from Utah and Colorado and were assigned to various Conferences in the Mission. On the 30th President Elias S. Kimball returned from Salt Lake with his family and has resumed his vigorous efforts in the missionary work.



Thus closes the year 1894, which will hereafter be memorable in missionary annals as marking a notable transition in public sentiment favorable to the Latter-day Saints and principles and truths of "Mormonism."

January, 1895—

This month and year opens under very favorable conditions. Elders are entirely free from sickness outside of slight colds. Owing to the extremely cold and inclement weather, Elders are not able to get out among the people to any great extent, but they are holding many meetings.

Freedom of access is accorded the Elders in many instances where heretofore they were excluded. The city of Nashville is now being canvassed by Elders H. C. Iverson and O. M. Sanderson, who are meeting with gratifying success. Pensacola, Fla., Mobile, Ala., Knoxville, Tenn., Owensboro and Paducah, Ky., are all being successfully worked.

Commendable zeal and faith has been exhibited by the Elders in entering and laboring in cities. On the 10th eight Elders arrived from the west and were assigned to various Conferences in the Mission. Jan. 30th another company were disposed of in the above mentioned way.

Elder Joseph S. Geddes was appointed President of the South Alabama Conference, to succeed Elder Ridges, lately released.

The Presidency of the Church have written the office that they have called upon Elder Benjamin W. Scott, now in Florida, to surrender his letter of appointment, because it is rumored that he is preaching Methodism—not "Mormonism"—in his brother's pulpit. He has never reported to the office, though he has been in the field since June, 1894.

February—

Elder Hugh W. Dongall, who has been laboring in West Virginia, was called into North Carolina to succeed Elder E. A. Griffin as President of that Conference.

Extremely cold weather has prevailed in the south during this winter, yet the Elders have not suffered.

The results following the house to house canvass are fruitful. Many communications are being received from investigators soliciting further information on the Gospel.

The annual report of the Sunday Schools of the Southern States Mission gives a total of 409 officers, teachers and pupils.

The result of the instructions given by President Elias S. Kimball during his visit among the Conferences, pertaining to tithing, is now beginning to bear fruit. From all parts of the Mission some tithing is being received.

A mobocratic incident occurred recently in North Carolina. Elders Isaiah Cox and Charles H. Blake entered Ashboro, where they took apartments at one of the hotels. About midnight they were visited by a mob of fifteen men, who escorted them "out of town" and warned them never to return. The rain was falling in torrents, and no shelter could be found by the Elders. As a result of this exposure Elder Cox contracted a severe cold and has since been unwell.

Elders Alma Andrus and Thomas Cooke, Jr., had a thrilling experience on the 17th of this month, while canvassing near Clinton, Hickman county, Ky. They approached a man named Kendale, who invited them to his home. They had conversed but a few minutes when Kendale began to abuse and slander the "Mormon" people in a very profane man-

ner. The Elders began to explain to him the real condition of affairs. With an oath he jumped up and secured his shotgun, then told the Elders to "git out." They obeyed in haste, and as they were leaving he warned them that if they turned around he would "blow their brains out." They were kindly received by a constable, who lived a little further down the road, who promised to protect them. Nothing more was heard of Kendale and the Elders went happily on their way.

On the 27th a company of seventeen Elders arrived in Chattanooga from Utah. After spending two days in Chattanooga they were sent to various Conferences of the Mission.

(To be continued.)

## THE DARK AGES.

BY ELDER A. ARROWSMITH.

(Continued from page 63.)

THE SEVENTH CENTURY brought a great and prominent character from the abode of spirits; a mighty reformer, who had, or appeared to have, a mission of blood and extermination; his name was Mahomet; he came on his mission the beginning of the century in the year 612; his youth was spent in peace and serenity. He operated caravans on the deserts of Arabia, in traffic with the East Indian market from Bagdad, and engaged in peaceful pursuits; but he had a mission to fill, and stood at the head of an organization now counted by the hundreds of millions, and which was a scourge to Europe for over six hundred years, holding in check the growing influence of the eunomies that were practiced in the name of Christianity.

The fiery genius of Mahomet aroused the dormant spirit of the Arab, who was a descendant of Ishmael. Many Bedouin tribes were united in defense of the new faith. A succession of unparalleled victories ensued; and within a few generations the Mahometans were established from Central Asia and the frontiers of India, to the shores of the Atlantic, in Morocco and Spain.

Mecca, the beloved city of the followers of Mahomet, his birthplace, is visited annually by thousands of pilgrims. When praying, the worshiper of Allah invariably turns his face towards Mecca. They are the most devout and religious people extant, and their charity and hospitality is truly commendable. An acquaintance of mine who labored among the Turks and Arabs, as a missionary, was almost won over to the Moslem faith by seeing such zeal and fervency manifest among them; he thought they were really a better people than the Christians, from a moral and religious standpoint. They accept Jesus as a Prophet, and have adopted many of His beautiful truths; the following in the Koran, the Mahometan Bible, is attributed to Jesus, and which are silent truths. "Never be joyful except when you look on your brother in love." "He who longs to be rich is like a man who drinks sea water: the more he drinks the more thirsty he becomes, and never leaves off drinking till he perishes."

So much for Mahomet, the founder of this sect, who personally appears to have been a good man, lovable and kind in his family, and especially devoted to his wife (who was the widow of his master). She it was who gave him money and influence. His spiritual nature (like Moses and other Prophets) appears to have been developed in the desert: in seclu-

sion, away from the haunts of men; and he had a high sensitive nature, good ability, and has left in the Koran many grand truths.

Mahometans, Moslems, Mussulmans, Sarcens, are the names for the same class of people, and the faith of Mahomet is chiefly among the inhabitants of Turkey, Arabia and the northern portion of Africa, bordering on the Mediterranean Sea. Morocco and that portion of the world in this century was thickly populated by a class of people called the Moors, a warlike race that withstood the chivalry of Europe for years.

In this age of ignorance and barbarism, when nations were compelled by force of arms to adopt Christianity, was it not high time for the Almighty to send this decimating scourge, as multitudes of His people, the Jews, were compelled by violence and force to accept the doctrines taught by Christianity, which were naturally obnoxious and repugnant to them; nevertheless they were taken forcibly, and baptized wholly against their will; this same method of converting was common in Spain and Gaul, and appeared quite successful. The whole world was in a darkened ignorant state, and there seemed to be no exercise of the individual manhood which education brings, but the masses were in total subjection to the Priest.

The monasteries were full of corruption and deceit, so says the historian: superinduced by sordid ambition and worldly emoluments; and they were principally supported by men who had lived reprobate lives before God. Profligate sinners sought forgiveness of sins, by leaving their fortunes and all their earthly possessions to the monks, who did their praying for them. Thus the way was left open for men of vile intent to commit all manner of abominations, and in the end of their career to get the prayers and absolution of an abominable priesthood, by paying a stipulated fee. Such became the custom in the sixth century, and continued to an alarming extent during the crusades. Thus the coffers of the church were filled and enriched, while the clergy revelled in luxury and voluptuousness by their extortion and greed. Is there any wonder that the Saracen overran Europe, considering it part of his mission to exterminate the Christian; believing that if he died while engaged in such glorious (?) work his inheritance and bliss was secure in Paradise. This warlike and fanatical race were not subdued and conquered until the overthrow of Granada in the year 1492; and in that time (six centuries) millions of lives had been lost, sacrificed in a great religious war between two powerful factions, Christianity and Mahometanism.

Europe was a veritable military camp during this time, and the country was filled with religious fanatics of all classes, rich and poor, high and low, all pretended followers of that meek and lowly Man of Nazareth, who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." These fanatics would gird on their swords and murder their fellow-men in the name of religion. What crimes have not been committed in the name of religion? But the gross superstitions that beclouded the earth during the Dark Ages almost called for the vengeance of a just God, that He might eradicate and totally exterminate the whole human family because they had become a vile blot on the earth and



a stench in His nostrils, and cause him to say (as He did before the deluge when He destroyed the antediluvians) that it repented Him that He had made man upon the earth. However, God is merciful and full of charity and long suffering, and because of this magnanimity, often the wrath of men is turned to praise.

How many have passed judgment upon Mahomet, and other great men, and how ready we poor weak mortals are to adjudicate matters that God alone should determine. Our Father, as He sits enthroned in the heavens, is in possession of the white stone that constitutes Him a seer, and dwelling upon a planet of purity, like unto a vast Urim, He knows all things, even from the beginning, and He determined the times before appointed, and set the bounds of the habitations of the children of men. He knows the various qualification of every spirit that dwelt with Him; as in its primeval state it was subjected to a variety of tests, and comes here to be yet further tried.

He saw the noble and the great, as they stood and shouted for joy, in the contemplation of His glorious designs. Jesus, Adam, Enoch, Noah, Abraham, Moses and all the Prophets He foreknew, and duly appointed them in their times and their seasons, to come on this planet, with the fullness of His Priesthood; with authority to administer His everlasting Gospel and play their parts as described in Holy Writ.

He also foreknew and duly appointed the great reformers, Confucius, Brahma and Buddha, to enlighten His children in the far east; also a Socrates and Plato to enlighten the spiritually degenerate Greek; likewise a Mahomet to preserve a degree of intelligence and enlightenment during the age of spiritual darkness, and that His children might have that degree of spiritual light, that they alone could comprehend, just as He gave the carnal laws to Israel, when they were unable to grasp the higher laws of the Melchisedek priesthood, as given through His servant Moses; He sent them the carnal laws, which would school them into the acceptance of greater truths in their advancement as progressive beings.

Thus Pharaoh, Nebuchadnezzar, Cyrus, Alexander, Caesar, Tamerlane, Napoleon and other great warriors were foreordained to their special missions, to play their part in the world's drama. All the statesmen and poets were known in the spirit world, and their various qualifications passed upon, and they come here in their times and seasons and reap that which they have sown. So our future will be largely determined by our present acts.

Thus God has been ever merciful throughout all ages; and we can see His handicraft exhibited among all His children, be he black, white, yellow or red, and the child's life in his primeval walk has undoubtedly determined his appointment in the flesh: thus we see the great variety of spirits. God desires all His children to come unto perfection and be like Him.

(To be continued.)

It is foolish to lay out money in the purchase of repentance.

A life of leisure and a life of laziness are two different things.

Silks and satins, scarlets and velvets, put out the kitchen fire.

If you would know the value of money, go and try to borrow some.

## RABBI WEISS ON "MORMONISM."

Text: Psalm 15:3.

At the earliest infancy of religion, as at the present day, there seems to have been a tendency of people to regard themselves better than others, when they performed an ostentatious function of ceremonies, praying louder and more than others, putting on a sanctimonious appearance, while their modus vivendi was not altogether in harmony with their functions. This must have been the case at the time David lived, for in his fifteenth Psalm the question is raised:

"Oh, Lord, who shall tarry in Thy tent? Who shall dwell in Thy holy hill?" In other words, briefly stated, Who shall be considered truly religious? That is what it means. Whether it is the Lord that answers, or whether the questioner puts down the reply himself, we cannot state, but sure it is that the answer is the quintessence of religion, pure and holy, as it says:

"He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart; that hath no slander upon his tongue; that doeth his neighbor no evil, nor beareth reproach against his fellow-man."

Let us understand here, for once and forever, that Bible character is no criterion to go by. It is nowhere said in the Bible that we must copy the life of Abraham, Isaac and Jacob, Saml, David or Solomon; even Moses and the Prophets all lived in ages when the requirements of conduct and mode of life were different from the requirements of today. The life of any Bible character would not suit today; but the ordinances, laws and precepts laid down for our moral guidance are as valid today as they were when given. There may be some trivial matters that could perhaps stand a little amendment, but integrally they are good and a safe method to govern by our moral virtues. Take our text, that asks, who is considered truly religious, and the defining answer, could we make an improvement on it? Methinks not. Let us then see the various denominations, all calling themselves Christian, how they antagonize and oppose each other. Each holding pre-eminence over the others, qualifying itself the true religion, with the others, if not exactly false, yet not altogether as divine and God-accepted. Not being a Christian myself, I consider them all right and all wrong; all right in so far as honesty and earnestness is concerned. They follow the dictates of their conscience, the convictions of their hearts, and the truth as they can see it—as it was educated into them. The Catholic is as right as I am; the Protestant is as right as the Catholic; the Episcopalian as the Methodist, etc.; but they are all wrong when they impugn the motives of others and derogate the religion of others. Any person that carries in his bosom ill-will, that harbors in his breast maleficence for his fellow-man of another religion, has the false religion, which becomes a thousand times worse when he maligns and traduces another religion of which he is ignorant. I don't care what religion one confesses, it is the true one, as long as he walks uprightly and works righteousness, speaking the truth in his heart, slandered nobody, doing his neighbor no evil and bearing no reproach against him; but he must not speak the truth with his mouth while his heart is bent in slandering and evil doing and reproaching of others. They may be the most ardent supporters of a church and

the most devout adherents to a religion, they have not the remotest conception of truth if they oppose and antagonize another religion. It is really irreligious, and un-American in principle that recognizes not the rights of all, in religion as in politics.

That spirit that cried in ages past: "Oh, that's nothing, the Jew must be burned!" as per Lessing's illustration in his Nathan the Wise, is alive yet to a certain degree. That spirit that led a Bruno, a Huss, a Jerome, a Servetus, and many, many other good and noble men to the stakes, is still nestled in the bosom of some men, if not in quite a virulent form, malignant enough to prepare a very bitter cup for people of other religions.

Again and again we read of some outrages that were perpetrated on some Mormon Elders that go about preaching and teaching their religion. Why they are not as entitled to their mode of faith as the other Christian denominations I cannot see. In my estimation the Mormon religion is not better nor worse than the other Christian denominations, but I discover a luminous reason that pleads their cause when the President of their organization, located here, invites honest criticism, stating that he is willing to correct any errors that may be pointed out to him in his faith and accept any truth that may be brought to his conviction. Now, that is honest and right. But it is claimed that Mormons are polygamous. That I do not know, but I do know that it is by law prohibited and punished if apprehended. Still, it is claimed, they practice it on the sly. Perhaps some do, but is it not forbidden not to steal, yet hundreds of thieves are caught yearly. Will you blame Christianity for it because the thieves are Christians? It is a crime to murder, yet murders are committed. Should Christianity be persecuted because the murderers belong to them? And the same reason should stand for Mormonism. If some Mormons commit crime will you hold all Mormons accountable for it? We have no right to treat Mormons worse than anybody else, especially when I have the reliable fact for my authority that in their state, Utah, every religion can hold forth with perfect freedom and safety. Who is the more magnanimous, they or the other Christians?

There is another class of religious people that are unjustly dealt with. That is the Seventh Day Adventists. They hold that Saturday is the seventh day of the week, the day the Lord hath hallowed to be the Sabbath, and since there is no evidence found in the New Testament that this Sabbath was ever revoked, they keep that Sabbath holy. They interfere with nobody's religion, yet they are arrested and punished. They generally work in the field, where their noise disturbs nobody and their work hurts and harms nobody. Why should they be molested? Since we cannot make the world think alike, how can we expect to bring people to the Christian religion that all believe alike in the Sunday Sabbath? And forced religion is no religion. If we can bring others to our way of believing with argument and persuasion, well and good; if not, harshness and ill-treatment is not according to divine ordinance and human justice. Thus we protest against any unjust treatment of any persons, and the Mormons and the Seventh Day Adventists, who are not less Christians than any of the other denominations, should be regarded the

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SATURDAY, JANUARY 27, 1900.

## ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Sympathy soon forgets, but envy has a good memory.

The turn in the lane always comes when we least expect it.

Fame is given to a man that others may discover his weakness.

Nothing extinguishes ambition so perfectly as the absence of obstacles.

Deseret News.

"Phillips Congregational Church has issued a call to the Rev. B. M. Hogan, the present pastor of the Congregational Church of Park City. The Park City people are very loath to loose him, and it is not known whether he will accept the call from Phillips. The reverend gentleman has been in Park City for two years, coming there directly from the theological seminary at Chicago."

Wonder where the Lord comes in.

## MISSIONARY LABORS.

The Apostle Paul in speaking of the ancient servants of God, declared that the world was not worthy of them. His words are equally applicable to the Elders of Israel in these latter days. Called of God to preach the fulness of the everlasting Gospel, they go forth to the world "as sheep among wolves," trusting in the Lord for sustenance and protection. Private interests and family affections—the most potent influences that sway the world, have no power to hold them back when the voice of duty bids them depart. Throwing down the hammer and the axe, the spade and the plough, the palette and the pen, after a hurried preparation of a few days or hours, they bid farewell to their loved ones, and start for distant lands.

Bearing their own expenses, or depending on the bounty of hearts the Lord may soften, they travel among strangers to preach an unwelcome faith. No difference to them if they understand not the language of the people where they labor, the certainty that God has sent them supports them in their trials, and the Spirit of the Holy One helps them to gain the knowledge they lack. They visit the poor and the lonely, comfort the broken hearted, and bring liberty to the oppressed.

How different from the hirelings among the Christian sects! Salaried and pampered, they preach for the praise of men, how down to the rich and the proud, and tickle the itching ears of a corrupt generation with soft and flattering speeches. The world applauds them, and receives their man-made creeds with gladness, while the messengers of heaven wander in their midst unnoticed or despised, except by a few to whom the truth is precious. The world, indeed, is "not worthy" of them.

But is their mission properly appreciated by the Saints? Do they fully realize that those who come from Zion for their benefit, although laboring, perhaps, in weakness, bear upon them the holy anointing? Do they receive their teachings with thankfulness? Do they administer to them in carnal things, as they are administered to in spiritual things? These are questions that the Saints will do well to think upon.

There is, however, another view of this subject. Although the missionaries from Zion are often placed in trying positions, yet, after all, in their efforts to do good, they are the persons who receive the greatest benefit. Opportunities are afforded them to improve their minds, to obtain a knowledge of the world, of manners and customs, of countries, kingdoms, languages, laws, and principles, such as many of them have never had before in their lives. They are brought in contact with all kinds of people, and may thus obtain a better knowledge of human nature than, perhaps, could be gained under any other circumstances; above all this, they are compelled, if they desire to magnify their callings, to draw near unto the Lord for continual help and guidance, and in the blessings thus obtained, they may gain a clearer comprehension of their holy religion, a more lively faith in God, and a testimony of the truth, certain, immovable, and everlasting.

And when their mission is fulfilled, if

accomplished honorably, what joyful feelings fill their hearts on their return to the Prophets of God and their families and friends in Zion! The consciousness of having kept themselves pure and undefiled in the midst of a wicked and adulterous generation, will endow them with a holy boldness, and stamp them with an evidence of faithfulness, which will increase unto them the confidence and esteem of their leaders. But how miserable must be their condition, and how sad and desponding their feelings, if they should go home knowing that their garments are spotted, their sacred covenant violated, and the glory of their Priesthood dimmed and tarnished. Shades of darkness would rest upon their brow, and the misery of hell upon their hearts!

Elders of Israel! strive to make your missions profitable and honorable! Not profitable in dollars and cents, but in the enduring riches of eternity, in the rich faith. Not honorable in the estimation of the wicked, but in having the favor of God, the confidence and esteem of your leaders, and the blessings of the honest in heart. Then your glory shall be as an eternal sun, and your light shall shine forever and ever.

Let the Saints in these lands give diligent heed to the instructions which the servants of God have to deliver to them, and esteem it as a privilege to be permitted to assist them in their labors; for by so doing they will be walking in a safe path, and will be entitled to share in the glory of the work that is accomplished. And let all the world hearken unto the voice of these men of God, who are foregoing the joys of home and its sweet companionships for their enlightenment. Receive them into your houses, open your halls and meeting places, that they may preach unto you the words of eternal life, and you may learn how to escape the overwhelming scourge that is about to come forth upon all the earth, and to obtain salvation in the kingdom of our God.—Millennial Star, Vol. 29.

## Leo Appoints His Successor.

It is asserted that the Pope, after the recent ceremony of opening the holy door at St. Peter's cathedral, addressed his intimate entourage and said:

"I thank divine Providence for granting me the grace of being able to celebrate this great function, and I wish for my successor grandeur and long reign, to the greater glory of God.

"My successor will be young, as compared with my own age, and will have time to see many glories of the papacy and the church."

Later, Leo clearly designated Cardinal Ciolemano Maria Gotti, prefect of the congregation of indulgences and sacred relics, as his successor. Cardinal Gotti, the famous Genoese monk, is a man of great piety and modesty. Now about 64 years of age, he always lived the life of an ascetic, and despite the dignity of a prince of the church, he always sleeps in a cell and on a hard mattress.

Have patience awhile; slanders are not long-lived. Truth is the child of time; ere long she shall appear to vindicate thee.

—Kant.



## PRESIDENT RICH REPLIES TO DR. BROUGHER'S TIRADE.

The following letter was written by President Rich in reply to an unjust attack on "Mormonism" made by Dr. Brougher, of the First Baptist church, of this city (Chattanooga):

Chattanooga, Dec. 25.

Rev. J. Whitcomb Brougher, Chattanooga, Tenn.

My Dear Sir—Upon my return from Chicago Friday evening my attention was called to an article in the Chattanooga News of Dec. 18, 1899, purporting to be a partial report of a sermon delivered by you, in your church, the First Baptist, on the subject of "Mormonism and Polygamy." I take it from what parties who were present have told me that the report is substantially correct. I am an Elder in the Church of Jesus Christ of Latter-day Saints, in charge of the "Mormon" missionary work in the south, headquarters in this city and as a representative of the people whom you have without foundation so unjustly charged with being all that is unholy, I feel it a duty, so far as possible, in a short letter, to disprove your unwarranted attack. With a desire to be fair I hope, as a matter of justice, that you will deign to read and consider what follows as a reply to the very unkind things you have said about an honest, God-fearing people. There are two sides to every question, and the good book, which you claim to take for your "rule of faith and practice," says he that judgeth a matter before he heareth it is not wise.

It is apparent, from the newspaper report, that you are either woefully ignorant of what the world is pleased to nickname Mormonism, or else you are filled with prejudice and prompted by sinister motives. Certainly no intelligent, fair-minded person would make the statements attributed to you on that Sunday evening, in this enlightened age, if only a casual investigation, of the subject in hand, had been made. We admit that, like the Saints 1800 years ago, we are everywhere spoken evil against, and your sermon has the appearance of being conceived in the gall of bitterness, and contains all the earmarks of certain tracts that have been written and widely distributed by our enemies. The News stated you handled the subject without gloves, and I trust that if occasionally, in the course of this letter, I exhibit the bare knuckles, you will not be offended. I assure you that my only desire in writing this is to set you right, if you are after truth, on the question of salvation; and to correct the general impression "can any good come out of Nazareth" created against my people by the many falsehoods circulated about them.

Your first misstatement is that "Mormonism is based on a tissue of lies." Did you have the Bible in view when you said this, or where did you obtain the information? Had you, before delivering your sermon, ever conversed with a "Mormon?" Have you ever read any of our works, treating on the founding and the fundamental principles of the religion you are seeking to belittle and trample in the mire? You failed to quote any authority for this extraordinary assertion, and surely you would not go to the writings of a Methodist minister, or the writings of some enemy of

Mormonism as authority on our belief. If you wished to learn of the Catholic faith would it be fair to obtain your information from a Presbyterian clergyman? In all fairness should not the rule you apply to others apply to us? You have simply quoted from our enemies. By using that rule of reasoning we can even do away with the resurrection of the Master, for did not the Roman soldiers say that Christ was not resurrected, but that while they slept the friends of the Redeemer came and stole the body away? Only the friends of Christ said He was risen, and you build your faith on what our Savior and His friends said. In handling this question why did you not take the Bible, "the rule of your faith and practice," and expose "Mormonism" principle by principle? Perhaps you have profited by the experience of others before you and are too wise to undertake such a large contract? Our faith would be popular today if it had only a form of godliness, and we defy you or any other man, to prove from the Bible, or the great book of reason, that "Mormonism is based on a tissue of lies."

You say that Joseph Smith was an idle, vicious, disreputable young man, etc. Again, we ask from what source did you receive your information? Again the answer comes back, from our enemies. Joseph Smith was an honest, sober, industrious young man, and we can furnish just as many reputable witnesses to this effect as you can furnish that he was the embodiment of all that was bad. Why, the enemies of our Savior said He was a winebibber, a blasphemer, etc. Did that prove Him such? In the case of Christ you would answer no, but in the case of Joseph Smith we presume you would say yes. According to a brass tablet, found in the year 1280 among a quantity of records of the Kingdom of Naples, in the city of Aguilila, Pontius Pilate sentenced Jesus to be nailed to the cross for six reasons, as follows:

- "1. Jesus is a disturber of the peace.
- "2. Jesus has taught the people sedition.
- "3. Jesus is an enemy of the laws.
- "4. Jesus calls Himself the Son of God.
- "5. Jesus calls Himself the King of Israel.
- "6. Jesus disturbed the worship of the temple by leading a mob of people with palms in their hands."

This sounds very much like the usual charges made against Joseph Smith and the Mormon Elders, at the present time, does it not? Joseph Smith sealed his testimony with his blood. He was dragged before the courts of the land, by his enemies, some forty-eight times, and the courts always pronounced him not guilty. Go to the court records and see. His enemies admitted they could not reach him through the law, and declared that powder and ball should.

Evidently you have heard of the Book of Mormon, for you mention it. Get one and read it, and then you will be better able to tell what the Latter-day Saints claim for that sacred book. You claim the Book of Mormon found its origin in the old Solomon Spaulding MSS. Your

reference to this long since exploded theory as accounting for this book gives one who is the least bit informed a key to the ancientness of the falsehoods from which you preached your sermon. After you have read the Book of Mormon go to Oberlin college, Oberlin, O., and there examine the old Spaulding MSS., and compare the two; then, if you are wise, you will never rehash that old dried up argument again. The Book of Mormon does not conflict in points of doctrine with the Bible, and it gives a history of the people who once inhabited this continent, accounting for the origin of the American Indians.

You again display your ignorance of the subject in hand when you say that we place Joseph Smith above Jesus Christ. A greater falsehood never was told, but we are pleased to inform you that we believe Joseph Smith to be a Prophet of God, and that he was the instrument in the hand of God in restoring again the Gospel to earth. Is this a crime? If we believed more in Joseph Smith than in Jesus, would we not have named the church after him, as some of our enemies have named theirs after their founders, instead of calling it the Church of Jesus Christ of Latter-day Saints? You know on one occasion the Saints were asking Paul about the second coming of our Savior, and Paul, in second Thes. 2:3-4, said that He (Jesus) was not to come until or except there should be a falling away first, showing that there was to be an apostasy from the Gospel. Space will not permit me to quote the many other passages in the Bible proving that there was to be an apostasy, and that in the latter days a restoration was to take place, as per the dream of Nebuchadnezzar, interpreted by Daniel, and according to Revelations, 14th chapter, 6th verse, the restoration was to be made by an angel. Now, if that restoration has not been made, is it yet to be made, and believers in the Bible at least should be looking for that angel which was to fly through the midst of heaven. No doubt you believe that we are living in the latter days, and we ask, is there anything unreasonable, especially if we consider Holy Writ, in our claiming that the angel seen by John has flown, appeared to Joseph Smith, and thus fulfilled the prophecy that the Gospel was to be restored? We can give you an abundance of Scripture to prove our point, and if you would read our literature you would have a much more intelligent conception of "Mormonism and Polygamy." To truth seekers, those who are willing to lay aside hatred, prejudice, and investigate, we say we are prepared to give reason and Scripture to prove every doctrine we advocate. Robert Ingersoll says, in his "Best Argument Against Christianity," that there is more proof for the miracles of Joseph Smith than there is for those performed by Christ.

Another proposition laid down by you is "its doctrines are likewise

### Pernicious and Blasphemous."

Then you quote from the Journal of Discourses and dilate upon our belief in the materiality of God, etc. We are very sorry to know that you deny the existence of a God that is to some extent comprehensible, and you again make yourself ridiculous in the eyes of those who know something of both sides of the question. You put it down as blasphemy to believe it possible that we, the children (remember children) of God, can become like unto our Father. Did you ever analyze "Our Father which art in heaven?" Your "rule of faith and



practice" says man was created in the image of God. It further says that Jesus, our elder brother, was in the image of God, so much so that He said "he that hath seen me hath seen the Father." Why did He say this? Because Jesus was in the "express image" of the Father, and in seeing one, we would virtually see the other. Jesus had flesh and bones, a body like ours, and the Bible informs us that He ascended into heaven after His resurrection, having the same body that He had at the time of His crucifixion. Jesus was so much like other men that He was called the carpenter's son, and for daring to say He was the Son of God His enemies hanged Him on the cross. Now, as Jesus was like we are, and is like we are, having a body of flesh and bones, and is in the express image of the Father, must not God have a body of flesh and bones? How will you twist the Scripture to make Him out otherwise? What do you think of Jesus becoming so corrupt as to eat fish after His resurrection? Are you prepared to say He did not? Do you remember that the angel said (Acts 1:11), "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven?" Jesus went away into heaven with a body of flesh and bones. Do you think He will return, as promised, with a body of flesh and bones, or do you think He will be just a shadow? Now, is it blasphemy, according to Scripture, to believe God to be a tangible being, with body, parts and passions? Are we criminals, and to be ostracized from society, for believing in the Bible? We refer to a living, practical belief. In your researches of the Bible perhaps you have relied too much on "Commentaries" (private interpretations of the Scripture), and if you will call at our office we will be pleased to point out to you many essential truths which apparently have escaped your notice, and which space will not permit giving in this short communication.

You will remember that the "wise men" took issue with Jesus, and that He chose the illiterate fisherman to be His chief Apostle. Is it not possible that the "wise men" of today might learn wisdom pertaining to salvation from the humble "Mormon" Elder? Pardon the digression. I said that you denied

#### **The Existence of a God,**

and if the above is not sufficient I will now prove it to you. You are in a worse condition than the infidel, because the infidel says "I don't know," while a definition of your God implies a pure and simple "nothing," an "immaterial" being. You charge us of believing in a material God—"gross materiality" you call it, a God with body, parts and passions, etc., which from what you have read above, you will see we are pleased to acknowledge. From your charge we can take it in no other way, and arrive at no other conclusion than that you believe in a God without body, parts and passion, and as the definition goes, nowhere present yet everywhere present, etc. The definition of your God

#### **Reminds Me of a Story.**

At a circus one clown asked a brother clown if he had ever seen "nothing." The answer was in the negative. Well, says the first, I will show it to you; shut your eyes. The second shut his eyes and the first said: "What do you see?" The answer came "nothing." Just as I expected," said the first, "you have seen it, open your eyes." Now, Brother Brougner, shut your eyes and what do

you see? "Nothing," of course; well, that's him. The mysterious Santa Claus is "not in it" with such a being. Let me ask now seriously, can you conceive of anything "immaterial?" Pray how are we to know a being without a body, parts, or passions? John says it is life eternal to know God, but it is a puzzler to figure out how we can know a being that is everywhere present and yet nowhere present. Are you not mistaken? Of course the things of God are understood by the Spirit of God, but it surely would take a very strong pair of spiritual spectacles to see a being that is nowhere present, without parts, or body to see. Perhaps you will turn away from this in disgust, and impatiently say that I don't understand the beauty of your god, but how can I understand the beauty if it has none? Can you figure anything but zero out of it? Come, be honest (if you can't be decent) and forsake your idol.

There are many passages in the Bible to prove that

#### **God Has a Body, Parts and Passions,**

flesh and bones, just as have His children. For instance, Adam heard the voice of the Lord, Gen. 3:9-10. He must have a voice. God talked with Noah, Gen. 13-21, and remembered Noah, 8:1. So He must have a mouth, tongue and a memory. Abraham ate and talked with the Lord, Gen. 18. Jacob saw God face to face. Moses talked to Him as one speaks with a friend, Ex. 33-31. Moses saw His back parts, Ex. 23, the heavens are the work of Thine hands, Heb. 1:10, and John says in Revelation, first chapter, that God has a head, and that He has hair like wool. From these passages we learn that God has a face, back parts, head, hair, hands, etc., and it ought to be conclusive evidence of God being a reasonable being. Then the Bible is full of passages telling us of the love, mercy, hatred, etc., of our Father in heaven, which are all passions, are they not? We have only referred to a few quotations on this point, but before closing the subject I cannot refrain from quoting Deut. 4:28, which says "that the time should come when the children of Israel should so far degrade themselves as to worship gods, the work of men's hands, wood and stone, which neither see nor hear, nor eat nor smell." Can you get any inference from this Scripture other than that God is possessed of all these faculties? Are you certain you are not an Israelite, come to fulfill the above prophecy? Can you show one passage of Scripture to prove that God has neither body, parts, nor passions? No, you cannot.

You make the terrible charge that

#### **We Believe in Many Gods.**

We solemnly plead guilty to believing in many Gods. If this is a crime it is time for a new translation of the Holy Scriptures. Does not the good book say "and God said, let us make man in our own image?" What are you going to do with the words "us" and "our" in this Scripture? Does this not prove a plurality of Gods? Ex. 16:11 says "who is like unto Thee, O Lord, among the Gods?" Deut. 10:17: "Lord your God is God of Gods, and Lord of Lords." Paul also refers to the King of Kings and the Lord of Lords, 1 Tim. 6:15, also see 2 Chron. 2:5, Psalms 86:5, Dan. 2:47, Dan. 4:8, Dan. 11:36. If you desire any more Scripture on this subject we will be pleased to give you chapter and verse. Notwithstanding, we believe that there are many Gods, we worship only one God, the Father of Jesus Christ. Our

enemies do not put it in this light, do they? The devil is anxious to have you believe a lie and be damned.

You next prate about "Mormonism" being

#### **"A System of Lust"**

and that "social purity" is almost an unknown quantity in Utah, and sing the old familiar song about polygamy. Don't you think you could do better by looking closer to home? If the truth were known you would probably find more polygamy (on the European plan) than ever was known among the Mormons (on the Patriarchal plan). In fact, you say adultery and fornication are destroying the nation. We agree with you that these evils exist to an alarming extent, but most emphatically deny that there is any more cause, at least, to make the Mormons a special object of purity work than there is to purify other communities. If Mormonism is indeed a monster, as you claim, and if social purity, as you assert, is almost unknown among us, then what a horrible condition the Mormon people must be in. But stay; the Master says "By their fruits ye shall know them." Mormonism goes into the entire civilized world, and in this age, as in the days of Christ, it is the poor, and you will claim the ignorant, who embrace it. Very well, Mormonism takes them to a place where you claim social purity is almost unknown; what a horrible condition these poor ignorant, deluded creatures must be in in a few years.

Now, listen, Brother Brougner, 90 per cent. of the Mormon people

#### **Live in Their Own Homes**

and upon their own farms. Utah stands equal to Massachusetts, in education, the rate of illiteracy is about 3 per cent.; she stands head and shoulders above 90 per cent. of the states in the union, when it comes to educational facilities, and until the advent of what you call civilization came to Christianize us poor heathens, there were no brothels or saloons in Utah. And yet, social purity, you say, is almost unknown among us. I leave the public to judge the tree by its fruits, and in passing your wholesale libel upon men, women and children, will drop you by saying if "from the abundance of the heart the mouth speaketh." To your heart let me say "thou shalt not lie," and "thou shalt not bear false witness," while to your mouth let me prescribe soap and water. I do not care to

#### **Discuss Polygamy**

with you, because there is a law in Tennessee against teaching it, and punishing those who do teach it; we should obey the law, and right here let me inform you that the twelfth article of our faith reads: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law." This part of our religion is taught and as carefully kept as any other part of our religion. However, Roberts will be cast out of the House of Representatives, and you ministers who are to receive congratulations for accomplishing this mighty victory over B. H. Roberts should keep your sleeves rolled up until you succeed in also banishing the polygamous Bible from the national headquarters. The Bible teaches polygamy, and, looking through your eyeglasses, is therefore antagonistic to the "purity of the American home," and a law breaker, in the state of Tennessee. I enter this complaint against the Divine record, and will now proceed to convict the prisoner at the bar. In accusing the Bible of be-



ing antagonistic to purity in the American home, by charging that it teaches polygamy, I ask that, in addition to the evidence which I shall produce, all the evidence introduced against Roberts be accepted and made a part of the case. Now, if I can establish that the Bible is a teacher of polygamy, I contend I have made my case, and ask that the law be enforced and the offending parts of the Bible cast out.

Abraham was a polygamist and the friend of God. God knew he was a polygamist when He made him His friend. Jacob had four wives, and their polygamous sons, we are informed, are to be honored by having their names inscribed over the pearly gates of the beautiful city. Suppose you were to fool Saint Peter and get into heaven, how would you feel clasped to the bosom of the polygamous Abraham? Do you suppose you can sufficiently humble yourself to go in at one of those polygamous gates and mingle with the polygamous sons of Jacob? Moses had more than one wife, and yet he was a Prophet of God. Just think of a polygamist leading the chosen people of the Lord. All the Judges of Israel and all her chosen kings which were appointed by God, including Saul, David and Solomon, were polygamists, and the descendants of these polygamists were highly honored of the Lord. The Prophet Samuel, and even Jesus, our Savior, came through polygamous lineage. The Bible also says that polygamous relations shall exist in the last days when men would become decimated, that their scarcity would cause seven women to take hold of one man and desire to be called by his name to take away their reproach, Isa. 4-1. Are we not informed that David did not sin except in the case of Uriah, the Hittite? Did not the Lord say through Nathan the prophet that he, the Lord, had given David Saul's wives? If all these parties could find favor with God, although they were polygamists and God knew it, would it be unscriptural to believe that polygamists might find favor with our Heavenly Father in these days? The Bible does not say that we shall have no more than one wife, and can we get anything else out of these instances than that the Bible sanctions polygamy? Of course you will say that Paul says a Bishop is to be the husband of one wife, but we ask does he say a Bishop cannot have more than one wife? Now, from these passages of Scripture, I ask that the prisoner, the Bible, be convicted and be punished under the laws of Tennessee.

We are charged with being

#### "Disloyal and Un-American."

To substantiate this statement would you bring forth the record of the famous Utah batteries in the Philippines? Or would you point to the Mormon battalion in the war with Mexico, or to the raising of the stars and stripes on Ensign Peak, when the Mormon Pioneers entered Salt Lake valley? Kindly furnish proof. Your rule of faith and practice says "by their fruits ye shall know them," and we are perfectly willing to be judged by that rule, in loyalty as in all other things.

To create a greater impression upon your hearers, I am also informed that you said we would be willing to pay the railroad fare of any of the fair mothers and daughters of this land to Utah, if they could but be induced to identify themselves with this "monstrous and destroying system." Did you believe that when you said it? We again ask for

proof. Remember that the burden of proof falls on the accuser. This is only another of the falsehoods circulated about the Latter-day Saints, and you cannot point to a single instance. We do not coax, or persuade, or inveigle people into our church. We lay before them the principles of the Gospel, and if they want to accept them, all well and good, we rejoice over it, but if they do not choose to accept it, we do not send them to the bottom of a bottomless pit, there to fall into a lake of fire and brimstone and burn, and sizzle and fry forever and forever. Your hell is as big a monstrosity as your god. Incomprehensible, unfathomable, beyond the bounds of time and space, reason and everything else.

I must not forget the preface of your remarks to the effect that there were some things about the "Mormon" church that

#### Must be Given Up

before it could be looked upon as a Christian church. What constitutes a Christian? Is it not one who lives up to the Gospel of Christ? We are very anxious to be set right; if we are wrong, we would like you to take your "rule of faith and practice" and point out to us wherein we differ with the Bible. I have made somewhat of a study of the teachings of our Savior, and would be pleased to have you answer the following questions, keeping in view the injunction of Isaiah, "to the law and to the testimony, and if they speak not according to these words it is because there is no light in them;" also the word of Paul to the Gallatian Saints to the effect "if any man preach any other Gospel than that which he preached, let him be accursed." First, where does the Bible give you authority to call your church "The First Baptist?" In Ephesians 5:23-24 it is recorded as wives take husbands' names, so the church takes the Savior's name (Jesus Christ); how do you harmonize that passage with the name of your church? Can you find any other name given God's people than "Saints" of the Most High?

#### Who Called You to Preach?

Paul says, Heb. 5:4, "and no man taketh this honor unto himself but he that is called of God as was Aaron." Remember Paul says "no man," and you know Aaron was called by revelation through a Prophet of God. Were you called by a Prophet of God? If you say the Bible gives you authority to preach, then "any man" can get a Bible and thereby have authority to preach, baptize and minister in the ordinances of the Gospel.

On the same principle, I could purchase a law book and set myself up to be a justice of the peace, or Governor of Tennessee. Is this not so? "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone in whom all the building fitly framed together groweth into an holy temple in the Lord." (Eph. 2:18-21.) No one will dispute that the foundation of Apostles and Prophets is revelation. Christ said to Peter: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Is your church founded on revelation—living, modern, and not dead? "And He gave some, Apostles; and some, Prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge

of the Son of God, etc. (Eph. 4.) Have you Prophets and Apostles in your church? These officers were to remain in the church until "we all" come to a unity of the faith.

#### Are We to a Unity?

Surely you and I are not in a unity of the faith, and what about the hundreds of other denominations claiming to be the true followers of Christ? Do we need perfecting and edifying? If so, we must need Prophets, and Apostles, and all the other officers mentioned by Paul, to perfect us, and to keep us from being driven and tossed to and fro by every wind of doctrine. Can you find any Scripture changing this order of things? You cannot.

Do you believe that signs shall follow the believers, as recorded in Mark, 16th chapter? We have no record of this promise to the believers being repealed, and Paul says (1 Cor., 13th chapter), that spiritual gifts were to remain in the church until that which is perfect is come. Has perfection come? Peter says (Acts 2:38) that baptism is for the remission of sins. Do you believe it?

You teach that

#### Baptism is Not Essential

to salvation, and that it is only an outward sign of an inward grace. Jesus says, Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not (and consequently is not baptized) shall be damned."

Peter commanded the people on the day of Pentecost to be baptized. Peter was the chief Apostle and had the power to bind on earth and it should be bound in heaven. Does this not make baptism a command of God? If it is a command of God, is it not essential to salvation? If this is not essential, why not do away with that part of the commission which commands His disciples to go and preach? Are you sure the teachings of your church are in strict accord with the Divine record?

James says, 5:14-15: "Is any sick among you, let him call for the Elders of the church; and let them pray over him, anoint him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sin, they shall be forgiven him." Do you call for the Elders? You took for

#### Your Subject Last Night

"If Christ should come to Chattanooga, where would He go?" Now, Brother Brongher, stand up. If He should come, where would He go? He commanded that His Gospel should be made free and His ministers should travel without purse or scrip. If He were hunting for His friends, would He call upon those who declare that His promises have fallen to the ground unfulfilled, and that the blessings do not follow the believers? He has placed Apostles and Prophets in the church, with a decree that they should remain until we all come to a unity of the faith. Would He call those His friends who declare "they are no longer needed and are not to remain until we all come to a unity of the faith?" He told the generation to whom He came (1800 years ago) that their great sin consisted in worshipping dead Prophets, while they persecuted those who believed in living oracles. Would He call on those who engage in the same business today? He never resorted to abuse for an argument. If He came would He love those who do? He was not a character assassin. Would He love those who are? But stay, we do not know where He would go, or who He would call upon, because when He was here



## REPORT OF MISSION CONFERENCES FOR WEEK ENDING JAN. 6, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainment	Tracts Distributed	Dodgers	Books Sold	Books of Mormon Sold	Books Other-wise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
D. H. Elton	Chattanooga	11	225	.....	73	38	6	118	74	5	7	16	150	.....	.....	.....	Chattanooga	Tennessee.
Heber S. Olson	Virginia	36	934	51	83	115	26	669	514	25	3	24	38	343	4	.....	Box 388, Richmond	Virginia.
B. F. Price	Kentucky	26	620	228	66	128	30	262	126	23	1	17	11	366	1	.....	Battletown	Kentucky
John Peterson	E. Tennessee	38	716	133	131	325	77	781	741	59	3	12	90	576	.....	.....	Dayton	Tennessee.
W. D. Rencher	Georgia	38	859	5	335	129	76	729	650	26	5	16	48	653	.....	.....	Augusta	Georgia.
T. H. Humpherys	N. Alabama	38	431	173	168	190	29	629	609	69	7	20	63	665	3	.....	Memphis	Tennessee
C. G. Parker	Florida	42	574	92	27	184	5	218	162	17	1	9	66	387	2	.....	Lulu	Florida.
J. Urban Allred	Mid. Tenn.	41	724	26	102	142	12	450	258	13	1	18	72	430	.....	.....	Smyrna	Tennessee.
J. M. Haws	N. Carolina	43	812	12	99	270	4	154	71	14	4	13	105	753	.....	.....	Goldboro	N. Carolina.
Sylvester Low, Jr.	S. Carolina	34	760	114	19	269	1	189	62	22	1	3	87	521	.....	.....	Sharp	S. Carolina.
O. D. Flake	Mississippi	16	435	7	54	165	18	192	71	23	2	3	18	267	2	.....	Bay St. Louis	Mississippi
D. A. Broadbent	E. Kentucky	33	684	26	250	202	8	401	351	6	.....	30	52	534	.....	.....	Buck Creek	Kentucky.
J. Lewis Hobson	Louisiana	8	336	62	3	23	9	69	48	6	.....	4	11	117	1	.....	Shreveport	Louisiana.
W. H. Boyle	S. Alabama	17	415	275	2	89	9	43	3	9	1	3	25	193	1	.....	Bridge Creek	Florida.
L. M. Terry	N. Kentucky	27	491	128	139	104	20	235	104	15	3	14	38	435	.....	.....	Barbado, Shelby Co.	Kentucky.
Geo. E. Maycock	Ohio	27	390	139	338	47	48	417	132	3	.....	13	4	312	.....	.....	713 W. 8th St., Cincinnati	Ohio.

before He said: "I came not to call the righteous, but sinners, to repentance," and He might say that His mission was not entirely finished, so we cannot tell where He would go, and so you might see him.

Now, Brother Brongher, just a word. Did you ever listen to an argument against "Mormons" from the standpoint of Scripture and reason? No, you never have and you never will. Did it ever occur to you that it was a most cowardly ambition which induces you to attack a party in a place and at a time when retaliation would have been anything but decent? If so, will you grant us the privilege of defending ourselves, from the pulpit and before that congregation which were so disgraced by your tirade on Sunday evening?

Now, in conclusion, let me say that we are not here to stir up strife, but we propose to defend ourselves whenever attacked, so I close, wishing you a merry Christmas and a happy New Year.

BEN E. RICIL.

### Releases and Appointments.

#### Released.

J. A. Wright.

J. H. Moss.

#### Appointments.

John S. Knight and Niels Behrman, Virginia.

Royal A. Palmer, North Carolina.

James H. Stocks, Chattanooga.

John V. Sperry, Florida.

Nahum B. Porter, East Tennessee.

David Sudworth, Anthony J. Stoddard and Emily S. Hunsaker, Ohio.

#### Transfers

John S. Sears, East Tennessee to Chattanooga (office).

Ben Hunsaker, South Alabama to Ohio.

J. D. Burnett, Ohio to Chattanooga.

### Franklin's Maxims.

The rolling stones gather no moss.

Diligence is the mother of good luck.

He that goes a-borrowing returns sorrowing.

Rather go to bed supperless than rise in debt.

Creditors have better memories than debtors.

Sloth, like rust, consumes faster than labor wears.

Extravagance and in providence end at the prison door.

If you would have your business done, go; if not, send.

What maintains our vice would bring up two children.

Pride is as loud as want and a great deal more saucy.

It is easier to build two chimneys than to keep one in fuel.

### RABBI WEISS ON "MORMONISM."

(From page 67.)

same. All men must be treated right!

This is the spirit of true religion. With this sentiment imbedded in our hearts, we abide in the tabernacle of God—we dwell in His holy hill, the lofty eminence of true religion. Walking uprightly is a part of religion, yet if we do not we are held accountable for our actions by society and law. But speaking truth in our heart and having no slander on our tongue, doing no evil to our neighbor and bearing no reproach against our fellow-man, characterizes in us true religion. Let me say here that it is not my definition, but the spirit of the text, for neighbor and fellow-man throughout Scripture literature applies to non-Israelites. Israelites were always called brothers, so when that commandment that tells us not to bear false witness against our neighbor, strictly means not to speak evil against any man, nor follow any religion at all, we are nevertheless the creatures of the same God and the children of the same Father.

### A Testimony.

Sister Augustus Maybush, of Staunton, Va., asks space, which we gladly grant, to express her testimony.

She attended services conducted by the Latter-day Saint Elders and was so impressed with what they said that she determined to put into practice some of the teachings of these Elders, viz., to ask the Lord the proper way to go. She humbly prayed to the Lord, and did also, the very necessary part of an investigator, informed her mind of the doctrine.

She now hears this testimony: "I want to hear testimony that the Church of Jesus Christ of Latter-day Saints is the true Church of Jesus, our Redeemer, and that the doctrine as taught by the sect called 'Mormon' is in truth the pure Gospel of Jesus Christ."

### THE DEAD.

J. W. Hedgpeth, of Haymer, Autauga county, Ala., departed this life Dec. 3d, 1899, after an illness of one month. He was a faithful Latter-day Saint and leaves a wife and one son, besides a host of friends, to mourn his loss.

Hyrum Baird.

Mary A. C. Scoggins, of Swan Station, Moore county, North Carolina, passed away Dec. 13th, 1899. She was devoted to her religion and lived a faithful life.

W. W. Butler.

### ABSTRACTS FROM CORRESPONDENCE

From Elder Brigham Clegg, laboring in Kentucky, we have received an article in which he compares "Former-day" with "Latter-day" religion. He states that the manner of "getting religion" has so changed that if Christ were now to visit one of these modern churches He would have difficulty in noting any resemblance between the church He organized and the churches of today. Jesus ordained Apostles and Seventies, who went forth by twos to preach the Gospel. No salary was paid to them, they had received freely and were in a like manner to give freely.

He further comments upon the methods of "getting religion," and says: "We 'get religion' as we learn to shun evil and do what is right. We 'get religion' as we follow the footsteps of our model of perfection—Christ."

Sister Mary J. Ashcraft, of Altitude, Miss., writes to us concerning her conversion. She relates that through earnest prayer information was given to her whereby she was enabled to find the truth. Before her conversion she was an invalid, and had been such for twenty years. Since that time she has been healed and is now as strong and robust as she ever was in her life. She bears witness that the doctrine of Jesus Christ cannot be understood by carnal-minded persons, and that to enjoy and appreciate it we must live pure and holy lives. Then we will be strong in the Lord and able to stand the persecutions which are sure to follow the true worshippers of Jesus Christ.

James A. Cudiff, of Leesville, Va., a "non-Mormon," writes concerning his observations among the Latter-day Saints who live in his neighborhood. Not long since he was a "Mormon" hater," but by their good example he was caused to investigate. Says he: "If we would ask the Lord, we would not so often err; the reason for so much persecution is because people are ignorant of the true workings of 'Mormonism.' I prayed to the Lord concerning these people, and while I have not joined them, I learned that it was wrong to hate our brethren. We should forgive even till seventy times seven, and he long suffering toward all people, and if these 'Mormons' should, as they are falsely accused of doing, injure us, we should, if we would be Christ-like, forgive them and treat them with love, for love is of God and hatred is from the Devil."

The fun in hitting an enemy is not worth the pain of the blow the enemy will give in return.